The
Missionary Intelligencer.

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September a Testing Month.

MUCH depends upon what we do for Foreign Missions during September. Last year the receipts in that month amounted to $118,712. It is hoped this amount will be surpassed during the coming month.

We want to make an encouraging report at Atlanta. We want to cheer the missionaries in their work. It is desirable to make an advance this year as we have every year during the past six. As the receipts grow, the Lord will be honored and his kingdom advanced in the earth.

Let us be equal to the test of September. Every friend of the Gospel should do his full duty.

Financial Exhibit.

The following is the Financial Exhibit of the Foreign Society for the first ten months of the current missionary year:

	1913.	1914.	GAIN.
Contributions from Churches.....	3,374	3,457	83
Contributions from Sunday-schools..	3,851	3,844	7*
Contributions from C. E. Societies..	729	494	235*
Contributions from Individuals.....	987	1,157	170
Amounts	$262,569.02	$274,777.75	$12,208.73

Comparing the receipts from different sources shows the following:

	1913.	1914.	GAIN.
Churches	$88,020.05	$96,554.41	$8,534.36
Sunday-schools	79,768.58	77,679.99	2,088.59*
Christian Endeavor	6,288.08	4,615.97	1,672.11*
Individuals	54,196.46	51,548.15	2,648.31*
Miscellaneous	1,190.53	9,130.71	7,940.18
Annuities	24,636.75	29,986.38	5,349.63
Bequests	8,468.57	5,262.14	3,206.43*

* Loss.

Gain in regular receipts, $10,065.53; gain in annuities, $5,349.63; loss in bequests, $3,206.43.

Let it be kept in mind that the books close for the missionary year September 30th. This is only one month away. Let every church and Sunday-school and friend do their best. We must make September a record-breaker. Send to

F. M. RAINS, *Secretary*, Box 884, Cincinnati, Ohio.

The sower soweth the Word. (Mark 4: 14.)

Please send all offerings before September 30th!

Read what the friends say about the INTELLIGENCER, on a cover page. What think ye?

The preacher that neglects and the church that ignores missions does so to their own injury.

Last month a friend in Kansas sent $1,000 to the Foreign Society as a direct gift for its work.

We are not responsible for how much we accomplish, but we are responsible for how faithfully we try.

A convincing evidence of the *soundness* of a preacher or a church is a willingness to *sound out* the gospel.

World-wide missions will be distinctly reinforced by the decision of the American Government to make our navy "dry."

Last month a sister in California sent $2,000 on the Annuity Plan. She had made different gifts before and expects to make still others.

Let us aim to make the receipts for September larger than for any other month in the history of the Foreign Society. To this end we ask your co-operation. There are many of a willing mind.

The Independence Boulevard Sunday-school, Kansas City, Mo., will in the future support Mrs. Arthur Bowman at Wuhu, China, as their Living-link.

If your Sunday-school has not sent its Children's Day offering, will you not send it *at once?* If you have not taken an offering, please attend to it next Sunday.

The Warren (Ohio) church comes up all right with its full Living-link fund in spite of their large building enterprise. The Lord will bless that church.

Every church, so far as we are informed, that has appointed a special missionary treasurer has been pleased with the new arrangement. You might give it a trial.

Work on the new building for Music and Home Domestics in connection with the Girls' College, Tokyo, Japan, is progressing well. It will be dedicated in October.

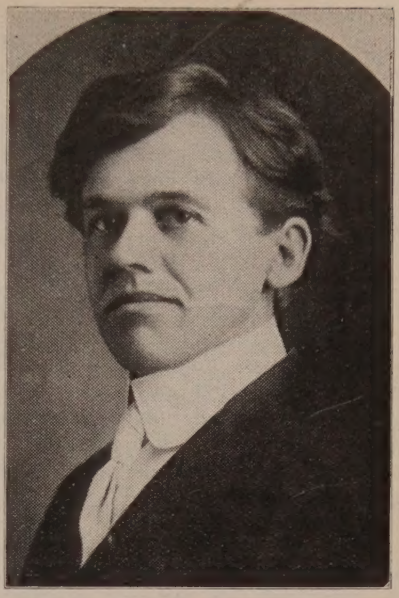
There are several thousand dollars in the treasuries of our churches intended for the work of the Foreign Society. This money should be sent on at once. September 30th is at hand.

"The Frankfort Church is happy in the privilege of having a part in such a great work. I trust we can go down to Atlanta with the best report the Society has ever made."—Edgar Salkeld, Frankfort, Ind.

The month of September will soon be gone. What we do in this missionary year must be done soon. There is not a day to be lost. The missionary year began October 1, 1913, and closes September 30, 1914.

The International Sunday-school Convention, held in Chicago the last of June, passed a resolution as follows:

"We declare ourselves as distinctly missionary in vision, purpose, program, and achievement,"



J. A. CANBY, PASTOR, UHRICHSVILLE, OHIO.

This church bcomes a Living-link in the Foreign Society and supports its own missionary on the foreign field.

"Our Children's Day exercises were about the most beautiful and interesting and helpful of all that have been given since I have been in Wichita, and there were nearly 800 present on that day."—W. S. Priest, Wichita, Kan.

"We have secured our Living-link again in cash and pledges. We have half of it in cash and the other half in good pledges. The people took to the daily support idea, and they will continue it year after year."—George Darsie, Terre Haute, Ind.

Let us believe
That there is hope for all the hearts that grieve;
That somewhere night
Drifts to a morning beautiful with light,
And that the wrong,
Though now it triumphs, wields no scepter long;
But right will reign,
Throned where the waves of error beat in vain.

Report comes that last year was the best in all the forty years the "Mission to Lepers" has existed. The work of that Society has been extended to include Christian teachers for lepers in the United States. One of these colonies is in Massachusetts and has fourteen lepers in it; the other is in Louisiana and cares for ninety lepers.

R. A. Long, who gave liberally to establish the Margaret K. Long Girls' School at Tokyo, Japan, referring to the graduating class published in the August INTELLIGENCER, says: "A fine-looking lot of girls, and judging from their appearance, I should feel that they are possessed of the kind of material that will make noble women."

About one-third of the "Budget" churches had sent nothing up to August 1st. The "budget plan" is all right if it is worked. It is no "plan" if it is not worked. It will not work itself. Some churches give less for Foreign Missions by this plan. To them it is not a good plan. But some churches give more. *They work at it.*

Shi Kwei-biao, our great Chinese preacher, is now nearly seventy years of age. About twenty-six years ago Dr. W. E. Macklin found him and dug him out of the pit of deepest heathenism. He has been a mighty preacher since. He holds his own easily with the brilliant young speakers with better advantages that have grown up around him.

This is the thirty-ninth year of the history of the Foreign Society. Many missionaries have gone to the field in that time. A number sleep in heathen soil. A number have returned broken in health. Foundation stones have been put in, and we are now ready for a great superstructure. The order from the Captain of our salvation is, Onward, ever onward!

In the twenty-five years from 1887 to 1911, according to government statistics, the number of human beings killed by snakes in India reached the appalling total of 543,991, an average of 21,760 annually. During the same time snakes caused the death of 187,436 cattle. No wonder India is impelled to all sorts of scientific experiments in the preparation of an antidote for snakebite.

The church at Uhrichsville, Ohio, J. A. Canby, minister, will in the future support Alfred R. Bowman, of Wuhu, China, as their Living-link. Mr. Canby says: "You can hardly know the joy I feel in having some part in bringing the church up to this standard. We also have money provided for a Living-link in the Home field and intend to do some work among the foreigners in this country."

We have on our books 376 churches that have adopted the "Budget Plan." Of this number only 263 have sent an offering. This leaves 113, or nearly one-third, with no contribution to their credit. The budget plan will not grow in favor if those who adopt it do not set a good example of prompt and generous contributions. This is the record up to August 1st. Let us hope August and September will present a better showing.

"President Yuan has issued a decree for the establishment of an education fund of $12,000,000 to provide 1,200 scholarships for students at home and abroad of $400 each." The above is from the *Congregationalist*. This is one of the hopeful signs in China. The mission schools are helping to move the government to establish its own schools. The mission hospitals will provoke and inspire the nation to found and support their own hospitals. What has been done in other lands will be repeated in China.

The world is growing better,
No matter what they say;
The light is shining brighter
In one refulgent ray;
And though deceivers murmur,
And turn another way,
Yet still the world grows better
And better every day.

The great gun built by the United States for the defense of the Pacific end of the Panama Canal is the largest in the world. It throws the largest balls—16 inches in diameter. This instrument of death is 50 feet long, weighs 142 tons, and fires a projectile 6 feet long. This projectile itself weighs a ton and is discharged by 655 pounds of powder. The mighty gun will throw a projectile eleven miles and at that distance pierce a steel armor plate twelve inches in thickness. The cost of this one gun would support all the missionaries in the world for quite a time.

A friend sending an offering and explaining the situation in his church says: "You must overlook our slow movements (sending offerings) and our seeming indifference, for some of us are yet in debt for our automobiles, and others who spend much time joy-riding find an occasional tire bursts and the high cost of gasoline takes all of our spare change. Others of us have nothing to spare after we attend picture shows and pay for ice-cream. We must have ice-cream and soda this awful hot weather. You must not judge us therefore by the size of our offering, or charge to us indifference because we have not given more."

Dr. W. E. Macklin, of China, writing under date of June 21st from Manila Bay, says that he, in company with his family, are on their way to Australia to carry out their contemplated visit to that country. The Australian brethren have been very kind in this matter, providing all the travel expense for Dr. Macklin and family. He is to spend some two or three months in that land visiting the different churches and, incidentally, the Federal Missionary Conference. He will stir their blood and warm their hearts. He will bring to pass a new day among that growing people. Australia is determined to remain in the front in the missionary propaganda.

When some one objected to his allowing so many of his best clergy to leave his diocese, Bishop Westcott said, in astonishment, "A loss to the diocese! This can not be. The law of sacrifice is the law of the Christian life." Speaking of the missionary obligation which rested upon the church at home, he said, "Did ever a generation have more plainly written for it to read the lesson that service was not only necessary for those abroad in distant lands, but was essential to the highest welfare of the individual, the congregation, the diocese, and the church at home? Whereas it used to be said, 'How can the heathen be saved if the church does not preach the gospel?' we are now wondering how the church could be saved if it did not preach the gospel to them."

A WORD TO THE ENDEAVORERS.

September is the last month of the missionary year, you will remember. All pledges must be paid and all offerings sent from the Endeavor Societies before the 30th. Offerings received after that date will not be credited on this year's report. Every year there are a number of societies that send in their money just too late to be counted on this year's record. Please see that your society is not one of this number.

A HAPPY CHURCH.

I spent Lord's day, July 26th, with J. M. Elam, minister, and his good wife and the church at Delta, Iowa. This minister and church are very happy in being linked with our foreign work through Mrs. L. B. Kline, of Vigan, P. I. Some of them expressed regrets that their church had not become a Living-link church many years ago, so as to have experienced all along the joys that are now theirs. This is a small church of only about 250 members, in a small town of about 800. The example of this church ought to inspire many others of our smaller churches to do likewise. Many churches fully as able as the Delta Church are doing practically nothing for the regions beyond. Spiritual blessings, choice, abundant and varied, are coming to the Delta Church because it has adopted a world-embracing program.—Leslie Wolfe.

RECEIPTS FOR TEN MONTHS.

There was a gain every month but two. Our chief test will be September. Be ready for it. These are the receipts of the Foreign Society. We are anxious about August and September.

October	$7,434.82
November	22,232.21
December	8,360.69
January	12,722.62
February	9,975.34
March	40,273.52
April	32,727.07
May	22,089.34
June	72,375.95
July	46,586.03

JULY WAS A GOOD MONTH.

The receipts of the Foreign Society for the month of July reached the splendid sum of $46,586, a gain over the corresponding month of 1913 of $9,564. We congratulate the friends of the work. The churches, as churches, gave $9,495, a gain of $2,769. These are good figures for the hot month of July. A financial depression does not hinder when the people have a mind to give.

The Sunday-schools gave $29,696 during July, an increase of $6,682. Hats off to the children! Let us be encouraged and press on. Hear the tramp of the Sunday-school army. Listen to the jingle of their dollars!

The record for ten months of the current missionary year is as follows:

The total receipts amount to $274,777, as will be seen by the *Financial Exhibit,* a gain of $12,208. It is encouraging also to note the fact that there has been a gain every month during the ten months of the year except two, showing that the gain is steady.

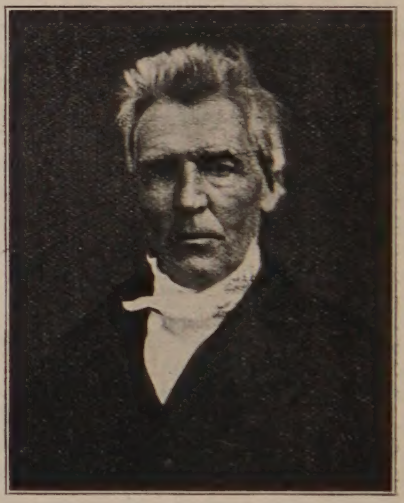
The churches, as churches, for the year have given $96,554, a gain of $8,534. The churches are our main source of support, and they are doing well. There has been a gain also of 83 contributing churches. We had hoped the number would be much larger. The churches are entitled to do better.

For the year the Sunday-schools have given $77,679, a loss of $2,088. Children's Day was one week later this year than last, which accounts for the loss. It will certainly be more than made good by September 30th.

Now let us lay our plans for a great advance during the month of September!

THE CHURCH ESSENTIALLY A MISSIONARY INSTITUTION.

The missionary spirit is indeed an emanation of the whole Godhead. God the Father sent his only begotten Son



ALEXANDER CAMPELL.

into our world. The Son sent the Holy Spirit to bear witness through his twelve missionaries, the consecrated and heaven-inspired apostles. They proclaimed the glad tidings of great joy to all people—to the Jews, to the Samaritans, to the Gentiles, of all nations, and kindreds, and tongues. They gave in solemn charge to others to sound out and proclaim the word of truth, the gospel of salvation, to all people. And need we ask, is not the Christian church itself, in its own institution and constitution, vir-

tually and essentially a missionary institution? Does not Paul formally state to the Thessalonians in his first Epistle that from them sounded out the Word of the Lord in Macedonia and in Achaia, but in every place? No man can really or truthfully enjoy the spiritual, the soul-stirring, the heart-reviving honors and felicities of the Christian institution and kingdom, who does not intelligently, cordially, and effectually espouse the missionary cause.

LIVING-LINKS AND MORE.

The following churches had given $600 or more up to August 1st. These amounts include the gifts of the Sunday-schools and Endeavor Societies. Of course, September is the great month for the churches to close up their full gifts for the year, and this is especially true of the Living-links and other generous churches. The churches, as churches, gave more than $32,000 last year in the month of September. Some of the following churches will send additional amounts before the year closes.

Akron, Ohio (First)	$2,287
Cleveland, Ohio (Euclid Ave.)	1,720
Beatrice, Neb.	1,542
Cleveland, Ohio (Franklin Circle)	$1,147
Los Angeles, Cal (First)	1,114
Jacksonville, Ill (Central)	950
Pomona, Cal. (First)	815
Uniontown, Pa. (Central)	739
Owensboro, Ky.	714
Columbia, Mo. (First)	679
St. Joseph, Mo. (First)	670
Cynthiana, Ky.	660
Ashland, Ohio	658
Steubenville, Ohio	654
Toronto, Ont. (Cecil St.)	637
Columbus, Ind. (Tabernacle)	625
Pacific Grove, Cal. (First)	608
Youngstown, Ohio (Central)	608
Warren, Ohio (Central)	606
Alliance, Ohio (First)	604
Pittsburgh, Pa. (Allegheny, First)	600
Washington, Pa. (First)	600
Los Angeles, Cal. (Magnolia Ave.)	600
Connersville, Ind. (Central)	600
Frankfort, Ky.	600
Lexington, Ky. (Broadway)	600
Mayeld, Ky. (First)	600
Hagerstown, Md. (First)	600
Liberty, Mo.	600

Of course only the churches that reach the $600, including Children's Day and Endeavor gifts, will be included in the Living-link class for the year 1914, unless their missionary year begins with a later date, as January 1st or June 1st.

Permit Us to Observe

—That Mrs. A. L. Shelton always writes entertainingly, but rarely more so than in her present letter.

—That the article by H. Erwin Stafford on the old question of giving has a new setting. It is a classic.

—That C. F. McCall describes Japan shaken by an earthquake in a way more interesting to read than to experience.

—That Secretary Bert Wilson's six arguments for larger gifts can not be answered. They must go unchallenged.

—That you must read about the excellent Japanese convention held in Drake Bible College, written by F. E. Hagin. It marks a new era in the Japan Mission.

—That Miss Siegfried says some very wise things about winning Filipino women. The situation of women in the Philippines is shown in her article.

—That if you have not made an Every-Member Canvass, read the experience of the Muncie (Ind.) church, by Horace G. Murphy. You will come to another view of that question.

—That if you do not read W. C. McDougal on "Our First Fruits from Gondland" you will miss a feast. A pony for $10! Pig worshipers! Jubbulpore is in the midst of the Gonds.

EDITORIAL.

Off for the Philippine Islands.

The Commission of the Foreign Society to the Philippine Islands, China, and Japan sailed out from Vancouver on time, July 23d. In a brief note from Stephen J. Corey, after going aboard the S. S. *Empress of Japan,* he says:

"I will mail this as the boat touches at Victoria (about 85 miles from Vancouver) before we strike the high sea. After this I can mail nothing until we reach Yokohama, Japan, August 6th.

"I am sorry I did not have more time on the Coast to visit churches while going through.

"The brethren at Vancouver were very kind and gave us a fine reception.

"I do hope the receipts climb up. May God bless you all in the office! I regret leaving, yet I deem this one of the greatest privileges of my life. R. A. Dean and W. C. Bower are great. They will be a tower of strength. S. J. COREY."

D. O. Cunningham and family, returning to India, were in the company. George R. Whipple, minister of the Central Church, Vancouver, referring to the visit, writes: "Well, we have been having one grand feast of good things here for the past two days." The Vancouver brethren were much pleased with the visit of this missionary company. Mr. Whipple says, "Every one was made better by hearing them." A number of the brethren were at the dock to see the missionary party off. They all seemed to be perfectly well and happy. He says: "During their short stay with us we have learned to love every one of them. It has been a pleasure and an education to be in their company."

August 18th they were expected to reach Manila. From there they proceed to China.

The September Receipts.

It has come to pass in these late years that the month of September is the most important in respect to receipts in the whole round year. In the past, March was the great month, but it is not so now.

In 1913 the receipts in September amounted to $118,712, or about twenty-five per cent of the receipts of the whole year. The churches as churches gave $32,931; the Sunday-schools, $6,547; the Christian Endeavor Societies, $2,087; individual gifts, $38,391; annuities and bequests, $20,950; miscellaneous, $17,803.

It is earnestly hoped that the receipts will go beyond this amount during this month. No church should stand aloof from a work that shows so many evidences of the divine approval. God expects every disciple to do his full part in making

known his gospel to the ends of the earth. Missions are as binding upon a church as baptism upon a sinner, or the Lord's Supper upon a saint. As the Father sent his Son, so the Son commissions every believer. A church must go to the lost or go to oblivion.

The Sunday-schools that have not yet responded should do so during this month. We hope that every Sunday-school will have fellowship in helping support the mighty army of workers on the frontier of the world. The battle is being waged. The lines of the enemy are wavering. The pagan religions are in retreat. A volume could be written illustrating this fact. The world would see Jesus. He is the desire of all hearts. He is the hope of the nations. In him, and in him alone, is hope and joy and peace.

Let us have a great rally of all our forces during September. The Christian Endeavor Societies have not done a tithe of what they are able to do. If an Endeavorer does not believe in and practice world-wide missions, he has missed his calling.

Many individual Christians have not remembered Foreign Missions this year with a gift. All such should respond before the books close, September 30th. The act will enrich your life and give you touch with forces that encircle the globe.

September is a great opportunity for every preacher. It is a time for wise and tactful leadership. It is a time to widen the horizon and deepen the religious experience of the whole church. The people hunger for larger visions. They long for a larger life. Our word to every minister is, preach on great themes. Bring the people to see in larger outline and to feel and think in a larger mold. It is this that makes great, strong preachers, and intelligent and useful churches.

The Disciples will come to nothing without the touch and inspiration of a world-task. Only as they see God, and only as they take steps in his plans and his will, outlined for the ages, can they grow and come into the fullness of his eternal purpose revealed in Christ Jesus, who is Head over all things to the church.

What a day this is! The Lord help us to see our opportunity! May scales fall from our eyes! May our eyes be no longer holden! May we guard against small thinking and small programs! May all our plans and all our outlines and all our programs bear the image of Him who said, "Go ye into all the world."

The Every-Member Canvass.

An Every-Member Canvass properly conducted results in increasing both the number of givers and the amounts given. Thus in one church of 1,400 members the number of givers was increased from 188 to 889. In the Pomona church the number of givers was increased from 176 to 425. In the Norwood church an Every-Member Canvass resulted in an increase of 100% in the number of givers for missions, an increase of 50% in the amount pledged, and at the same time an increase of 75% for current expense. An Every-Member Canvass was made in twenty-two Methodist Episcopal churches in Buffalo, with the result that their offerings were increased 127%. In 1908 the Baptist churches in Toronto in an Every-Member Canvass increased their gifts from $23,000 to $55,000. Three

years later another canvass was made and the offerings were increased to $82,147, which was an average of $9.20 per member. In the Every-Member Canvass in the United Presbyterian Church 75% of the churches were enlisted and the offerings for Home Missions increased 50%, for Foreign Missions 40%.

In the Congregational Church in Rutland, Vt., the number of contributors was increased from 30 to 450. In the church in Poughkeepsie, N. Y., the number of contributors was increased from 100 to 225. The church in Muscatine, Iowa, nearly doubled its offerings for benevolences. The same is true of the church in Shelburne, Vt. In twenty churches in one district of Dr. C. E. Bradt's territory, as a result of the Every-Member Canvass, there was an increase of $27,956 for current expenses, $14,150 for Home Missions, and $10,175 for Foreign Missions. In another district the increase for current expenses was $12,973, for Home Missions $14,008, and for Foreign Missions $21,588.

A Presbyterian minister, who attended the General Assembly, heard of this plan, went home, and proposed to introduce it in his own church. The officers heard his story and said the plan was a good one but would not work there; that they were doing already all they could. The pastor went around quietly and personally had each officer make a weekly subscription, and then showed these men that their own subscriptions amounted to more than the entire congregation had been giving. He continued his work of soliciting among the people, with the result that the total subscriptions were eight times as much as the congregation had given the year previous.

The Christian Endeavor World tells of three canvasses made within six months in the First Methodist Episcopal Church of Syracuse, N. Y. In nine years the church had doubled its budget for current expenses. It had increased its benevolences more than 600%, and had paid out in cash on its new building $130,000. The church was doing so well that some doubted if an Every-Member Canvass could produce better results. It was decided to ask for $18,000 for current expenses and for all benevolences. Eight hundred calls were made by eighty men between 2.30 and 7.30 on Sunday afternoon. The people were told that the solicitors were coming to their homes, and they were urged to be at home to welcome them and to be ready to make their subscriptions. The increase over the previous year was 26%. But the by-products were of greater value than the increase in pledges. The problems of the church were discussed by the men in the period of preparation for the canvass. Misunderstandings were adjusted, criticisms were heard and answered. In the process of the canvass a wealth of information was secured for the pastor and the Sunday-school visitor. Some men who had not been active in the church-work were enlisted, and displayed remarkable ability as solicitors, with a corresponding increase in interest. Some of these men were worth ten times as much to the church as they had been before.

Some months later, because of the enthusiasm of the men who made the canvass, it was decided to send them out again for a Personal-Work Religious Canvass. One hundred and fifty men were enlisted for the second canvass. They went out in teams of three. They were instructed to talk of nothing but the spiritual work of the church and the religious welfare of the families. The effect was mar-

velous. The following Sunday 92% of the resident members were in attendance and 400 persons who were without a church home were present. The Sunday-school also had a record attendance. The next Sunday was "Parents' Day." Pressure was brought to bear upon all present who were not Christians to begin the Christian life. Large numbers were brought to a decision. Three months later a Social Survey Canvass of the downtown district adjoining the church, comprising a territory in greater need than any other in the city, was made. Fifty-six teams were sent out to canvass fifty-six city blocks. The canvass was made again on Sunday afternoon. The canvassers gained information which made it possible for the church to give service to the people living in the tenement sections. They made the acquaintance of a great many strangers, and made the strangers feel that the church was interested in their welfare.

Wills or Legacies.

A will or legacy is an instrument by which a person regulates the rights over his property after his death. Wills had their origin in Roman law. They have the sanction of many centuries. A will is even recognized by Mohammedan law. In early times, wills were often made on the eve of a battle. It is an interesting fact that up to 439 A. D. a will must have been written in Latin; after that Greek was allowed. Early wills required seven witnesses, or published orally in open court. Slaves and women were not regarded as good witnesses.

The influence of Christianity upon wills has been very marked. The duty of bequeathing to the church was inculcated as early as Constantine. Heretics and monks were not permitted to make wills nor receive gifts left by wills. A will was often deposited in a church.

The largest legacy thus far received by the Foreign Society amounted to $30,000 and was from the estate of Mrs. Emily H. Tubman, of Augusta, Ga. This legacy was received thirty years ago. Another legacy received about the same time was from Mary O'Hara, of Philadelphia, a servant girl, and amounted to $500. Other bequests have been received since. Thus Albert Allen, of Akron, Ohio, left the Society $10,000; Dr. Gerould, of Cleveland, $9,000; Timothy Coop, of Southport, England, $5,000, and Mrs. Lathrop Cooley, of Cleveland, $5,000. Several smaller legacies have been received. The whole amount received in thirty-seven years from this source is $157,696.24.

The older missionary societies receive handsome amounts each year from legacies. In thirty years the Presbyterian Board received $3,387,615; the American Board, $6,136,285; the Northern Baptists, $2,241,729; the Protestant Episcopals, $3,410.839; the Methodist Episcopal, $1,829,643.

The Otis legacy netted the American Board more than $1,000,000. The Kennedy legacy gave the Presbyterians $2,265,000. The legacy of Robert Arthington amounted to $4,000,000 and was divided between two of the English societies. These bequests have been of untold value to the work.

Some ministers make it a rule to give one address each year on the duty of bequeathing something to the Lord's cause. If every Christian could be his own

executor that would be ideal, but this can not be. Some need their money in their business, and can not give it while they live and are in business, but they can give it after their work on earth is done.

For twenty-nine years the Congregationalists did not receive less than $100,000 annually from bequests alone for Foreign Missions, and often about one-half of their total receipts came from this source. More attention should be paid to bequests by our people.

The Foreign Society will be pleased to correspond with any who are considering the subject. It is expected that the Society will receive about $75,000 from one bequest. The income from this source should be not less than $100,000 annually.

CAPITOL BUILDING, ATLANTA, GA.

This is the city in which the National Convention meets October 7th to 14th. The First Church, Akron, will send thirty-five delegates. See that your preacher and others are present. It will be a great convention. The reports will be the best in our history. Better write to Atlanta to-day for rooms.

CONTRIBUTED ARTICLES.

The Spirit of Giving, the Spirit of Living.

H. ERWIN STAFFORD.

Pre-eminently man was intended for a philanthropist. God gave him a mind more instantaneous in its operations than a Roentgen ray; gave him feet to hurry along the highways with messages of peace, hands with which to ease the weary sufferer, and lips to ever soothe and comfort the troubled spirit. Thus, having endowed him with these physical means for service, he bestowed upon him a heart more sensitive to kindliness than an Æolian harp is to the winds, and through it breathed into his soul a propelling power called love and sympathy. Then God went before him, in the example of Christ, to lead him to little deeds of kindness and to hang along his pathway great ideals. Having hedged him about with his gracious love, the Divine Father sent him forth to be a happiness-producer and a joy-distributer. Therefore man's name is Giver, and his mission in life, giving.

Its Spirit.

The spirit of giving is the spirit of living. To assert this is to make a formula of nature's law. The principle of nature is the principle of generosity. The law of interchange pervades the universe. The planets of the solar system are dependent upon the sun. Each kingdom of our earth is conditioned upon the one beneath it. In the vegetable world the moss dies to feed the lichen, the lichen decays to feed the shrub, the shrub perishes to become food for the oak. As in the animal kingdom the fish go in shoals, the birds in flocks, the cattle in herds, so men come together in families, then in hamlets, and later in cities, till at last the nation is formed. Thus the law of generosity and kind exchange runs through all nature, and so the principle works upward until it becomes a spiritual one. All life, from the lower to the higher, is built upon it. Hence the spirit of giving is the spirit of living.

A Grace.

The spirit of giving must be exalted to a grace; we measure service by the motive back of it. Says one, "There is much giving that is mere parade." A politician will spend hundreds to be elected to a place of honor in order to gratify his ambition. Sovereigns will put thousands in banquets to gratify royal pride. But Christianity calls this vanity and sin, because its only motive is selfishness, and places as the grounds for all giving the grace of ministering generosity. Thus Paul classed giving with knowledge, earnestness, faith, and love. I have heard men apologize when they ask for money to carry on the Lord's work. The topic seemed to be a painful one, but writers and speakers of the Scriptures call giving a grace. Paul feels he is calling the people to a God-like deed when he asks them to give. "But as ye abound in everything, in faith and utterance and knowledge, and in all earnestness and in your love to us, see that ye abound in this grace also."

We need a conscience in giving. We have what might be called a faith conscience, a temperance conscience; we have also a conscience on baptism—and how we use it! Let one of our young preachers step out of the ranks and accept to membership a man who has never been baptized, and how our conscience is aroused! (And it should be.) But have we a like conscience in giving?

Spirit of the Gospel.

Our giving must have the spirit of the gospel. The system of redemption is philanthropic; it is a great missionary organization. God is its president, the recording angel is its secretary, and Christ is the great missionary sent to the world. His life was one of service;

his motto was, "I came not to be ministered unto, but to minister;" he became of no reputation, but took upon him the form of a servant; he emptied himself and was made poor, that we through his poverty might become rich. Jesus describes himself as a Shepherd who leaves the ninety and nine warmed and fed, and goes into the wilderness for one lost sheep. Marvelous, stupendous love! Christ would become a missionary if only one were lost. And this is the spirit he bequeathed to his disciples. They made the giving of the gospel the business of their lives. They illustrated Christ's proclamation, "Freely ye have received, freely give." They spent, and allowed themselves to be spent in doing good. They were burned and consumed in giving out gospel light, as the carbon in the arc-lamp is consumed in dispelling darkness. The very things intrusted to them they in turn committed to us, that we might teach others also. If we shall follow our great example, if we shall be true to our heavenly mandate, if we shall accept the divine sovereignty of Christ, we must make his spirit of giving our spirit.

Its System.

But our giving must be regulated by a system. Much of our missionary effort is spasmodic. It reminds us of that old experiment that we have seen performed in the laboratory. The professor would take a dead frog, placing the legs in a position to jump; would induce a current of electricity into the nerve centers, and the frog would then hop. Now, it is much the same way in our missionary experiments (for really we have only been experimenting). Our secretaries at Kansas City, Cincinnati, and Indianapolis, through the preachers, induce a current of missionary zeal and enthusiasm into the churches just before it is time to take the offering. As a result the churches make a pretty respectable missionary hop which suffices for the year, and then they relapse into a dead, insensate mass until the experiment is performed the next year. Now, this is all right if the hop has been great enough. If not, we need some better system. True, there are many cases where it has been great enough; but study those cases.

Take cognizance of the forces propelling them, and you will find these forces to be a mission study class, a well-organized missionary committee, a constant proclamation of a gospel of love and the grace of giving, or some educational factor which has taught the people to know that giving is as much a vital part of their religion as praying, and has kept a missionary ardor burning within their hearts until they give as readily for world-wide missions as they give for work at home.

Its Blessings.

But giving is not without great blessing. This is first seen in the fact that every investment has its return. A hundred dollars wrapped in a napkin and hidden in the earth is not nearly as valuable as a hundred cents invested. The mightiest electric illuminator set under a bushel will not be half as highly prized as the faintest taper put to use. Nor are the thirty and two faculties of one man lying dormant to be compared with the one talent of another man actively engaged in the ministry of love. This is what Shakespeare taught when he wrote "Measure for Measure:"

"Heaven does with us as we with torches do, not light for them for themselves; for if our virtues did not go forth of us, 't were all alike as if we had them not." Goethe said, "Everything cries out to us that we must renounce." "Go without, go without! is the everlasting song hoarsely sung to us. Die and come to life again, for so long as this is not accomplished, thou art but a troubled guest upon an earth of gloom." While Carlyle's message is, "It is only in renunciation that life, properly speaking, can be said to begin. In a valiant suffering for others, not in a slothful making others suffer for us, did nobleness ever live." All of this is but an echo of the words of Jesus. "Give, and it shall be given unto you." "Whosoever will come after me, let him take up his cross and follow me."

Will Give Back.

What a promise to civilization was that of Christ, "Give, and it shall be given unto you!" All rich clusters or sheaves that fall into the arms of vine-grower or tiller are but the reward of great labor. Because the woodman bent his arm to the ax, the ax yielded the tree. And to the student who gives his mind to study and God's Word, the sacred page will give back to him wealth of wisdom and truth. Let the social worker give himself to the immigrant and outcast, and they will give back to him blossoms of virtues. Lend thyself, and thy time, and thy means to the poor, and to those who sit in darkness, and they will enshrine your name forever in the temple of glory.

But if "society is sensitive to generosity, it is also sensitive to selfishness." It hates and repudiates it. "He who uses humanity as so many clusters to be squeezed into his own cup, who abuses the world for self-aggrandizement, shall surely burglarize his own soul." Such an one has been compared to a ship long storm-tossed at sea, whose crew fed first the cargo, then the furniture, and the ship reaching the harbor was a burnt-out hull. So with many lives reaching old age. Thus renown comes through self-renunciation.

The very joy of it all is a sublime blessing. God is a great giver. He finds joy in the good deeds of his children. Christ was constantly giving, and though he was called the Man of Sorrows, he was also the Man of Joys, because of what he gave. One may find joy in receiving, but there is far more joy in giving. George Peabody said it was hard for a man who had spent the greater part of his life in accumulating money for himself to spend it on others. But, he added, "Practice it, and keep on practicing it, and I am sure it will become a pleasure." Mary Lyons used to say, "Give till you feel it, and then give till you don't feel it." Thus it becomes a source of unspeakable joy.

Massillon, Ohio.

Our First Fruits from Gondland.

W. C. MC DOUGALL.

Gondland, or Gondwana, as it was called by the Mohammedans, is the name given to a large section of country in the eastern and northern part of Central India. However, up to as late as 1853 little or nothing was known of this large area. In that year it was stated before the Royal Asiatic Society that "at present the Gondwana highlands and jungles comprise such a large tract of unexplored country that they form quite an oasis on our maps."

Gods Many.

The primitive tribes, who occupy the highlands and jungles, are supposed to be one of the original peoples of India. However, not only is their origin indistinct, but so also is the name by which they are known. In many localities they do not apply the name "Gond" to themselves. In religion, like most other primitive peoples, they are animistic. Their principal gods are: Bara Deo, who is the great god who dwells in the jungle and for the most part is worshiped under a particular tree. Then there is Chhota Deo, the little god, as the word means. He seems to be concerned generally with matters connected with the household. In addition to these the sun is also worshiped under the name of Narain Deo. Ram, of the Hindus, is also worshiped under the name of Thakoor Deo. In addition to these there are other lesser gods, who are worshiped on stated occasions. Unlike the Hindus and the Mohammedans, the Gonds consider the pig the most sacred of all animals. It is nurtured and reserved to be sacrificed to Bara Deo. The goat is usually sacrificed to the sun, while hens and eggs are usually offered to Chhota Deo.

The Gonds are among the most important of the primitive peoples. Formerly they were a ruling race. The greater part of the Mid-India area was held by three or four dynasties of the Gonds, from the fourteenth to the eight-

eenth centuries. One of these kingdoms covered for the most part what are now known as the Jubbulpore and Mandla Districts. One of its old capitals lies about two miles west of Jubbulpore. In the eighteenth century this kingdom was overcome by the Marathas, who drove them to take refuge in the more inaccessible parts of this area.

Important Field.

About a thousand square miles of this area falls within the territory for which our Jubbulpore mission station is particularly responsible. In this territory

W. C. MACDOUGALL.

there are 353 villages, of which 257 are Gond villages; the remainder, 96, are Hindu villages. Speaking generally, this is virgin soil. Around Barela, our only out-station, which is only ten miles from Jubbulpore, evangelistic work has been carried on for a number of years. But in the remaining territory practically nothing has been done up to within the past two years. Through this territory there is as yet but one good government road, which cuts our territory, east and west, in about equal parts. The remaining roads are for the most part mere jungle paths, which wind alternately over heavy wooded heights and through deep gorges, where tigers, not a few, and wild buffalo, wild pig, and many varities of deer in great plenty may be found.

Evangelistic Trip.

Both last year and this for several months, during most of which time work in the Bible College was closed, the more remote parts of this territory were visited. This year about two months were spent in the more inaccessible parts. A hill pony was purchased for about $10. On this pony's back was loaded the bedding, cooking utensils, and food of four evangelists and a missionary. No tent or tenting materials were taken. Everything had to be reduced to the minimum, as we wished to be able to move readily from one village to another. Moreover, the pony was small and had to travel over difficult paths. Such accommodations were made use of as a jungle village affords. Sometimes our resting place at night was the veranda of a village police outpost; sometimes it was the open yard of a villager who was gracious enough to give the strangers welcome, and sometimes it was the open sky beneath some tree on the outskirts of a village.

The experiences of those days gave us many admirable opportunities to get near to the people. Many were the talks that were had. Many were the books that were sold, even though there are but few of the Gonds who can read. They bought the books in order that whenever one who could read should visit their village, they might press him into such a work. In every way these people, in the section where we were, seem peculiarly ripe to hear and obey the gospel message. The old religious and social order which has held sway for centuries is breaking down. As yet the Brahman influence among them is but slight. They have but one great social weakness, namely: drink. The writer has not the slightest doubt but what a decade or less of work among these people would result in many, many turning to Christ. However, it is really important that this work should be followed up faithfully from year to year. Otherwise the opportunity may slip forever from our grasp.

Important Conversions.

Something, moreover, has happened within the last two weeks which gives

promise that our earnest prayers and desires for these people may find fulfillment. It is this: a young Gond of much more than ordinary promise has given his heart to Christ. Only last Sunday he was baptized in Jubbulpore.

His story is an interesting one. His birthplace is a village some distance from our territory. In that village his father was the patwari, which is a government position of some importance. In that section of the country the Wesleyan Mission conducted a mission school. In this school this boy read up to and passed the fourth Hindi vernacular. As a boy he, like Jacob of old, had to work for his intended father-in-law for seven years to obtain the young girl who was appointed to be his wife. Such is still the primitive practice that prevails among many of the Gonds. But in the midst of his years of service she died. Then other calamities followed. His father and mother and the other members of the family all died of the plague, and he was left alone. He wanted to continue his school studies, but could not, so went out to be a common laborer. After some years he "took a wife" for himself. To them two children have been given. Two weeks ago we ran upon him in a village in our territory. He was found to be one eager and hungry for spiritual things, much indeed beyond the ordinary. He said he wanted to be a Christian. He had waited long for his wife, but had made up his mind that he would wait no longer. Whether she left him or not, he wanted to become a Christian. He was eager to read the Bible and every other book connected with religion that the evangelists happened to have. He would sit up until midnight night after night reading and talking about religious things.

It happened that I was not with the evangelists when they entered the village in which he was working. Just a few days before I had left them, to be present at the Mission's annual convention and to finish up the rest of my teaching work in the Bible College, preparatory to leaving on furlough with Mrs. Macdougall and baby.

Running Off a Chill.

Two weeks ago the evangelists sent me word about this young man. That week-end, when the college classes were over for the week, I started for this village, about 35 miles distant. I took a bicycle. Five miles of the road was good, but the rest of the way—well, sometimes the bicycle carried me, and sometimes I carried it, and sometimes also we agreed to travel side by side. The way lay over many a heavy, rocky hill and through many a deep gorge. The first night was spent in a wayside village in the veranda of a little school. The single blanket which I had was not enough to keep away the chill of the night, and the country bedstead on which I slept, through the courtesy of the schoolmaster—well, it was evidently not built for my length of five and eight. A run in the light of the moon in the wee small hours of the early morning removed the chill from my bones. At six o'clock the next morning I was on the road again. Over the balance of the road I had experiences not a few, but the worst of them were not with the inanimate forces of nature, such as rocky mountain-paths and deep gorges, though I had enough of them along the path. No, my experiences were entirely different: In every village save one through which I passed that Saturday I was chased by women armed with long sticks. But that is another story, and will have to wait. The village for which I set out was reached about noon. The young man was seen. He was really ready, but his wife was not. So it seemed best to wait, with the hope that she, too, might soon be prepared to receive baptism. On the return journey I was grateful to have the man who looked after the pony come with me for about two miles along the jungle path and carry the bicycle over two of the heaviest hills. The evangelists also came with me some distance, as we had no leisure in the village for prayer and a quiet talk. In a quiet place beneath a tree on a rocky ridge we sat down for a season of prayer and talk. I rose to continue my journey, and they to return

to the village. That night at nine o'clock I reached Jubbulpore footsore and tired of body, but glad at heart, for that day I had seen a vision of a young man trained for Christ's service going back to his own people to lead many of them to Christ. One week from that day the young man and his wife arrived in Jubbulpore, both ready to receive Christ.

THE BAPTISM.

The following day after our regular service I led the young man down into the waters of baptism, and as I did so I saw again the vision of the week before. His evident frankness and singleness of purpose impressed all. His wife would also have been baptized then were it not that she was taken ill rather suddenly and had to be taken to the hospital. The next afternoon as he, a student, and I returned from the hospital we passed through the bazaar. We stopped to preach to the people. While the singing was going on the crowd that gathered seemed surprised to see a simple villager with a book in his hand joining in the singing. Some even came around behind him and looked over his shoulder to see if he was actually reading. Others engaged him in conversation. While the preaching was going on I overheard him courageously and unassumingly bear witness to his new-found joy in Christ. Even after the preaching was over he stood in the midst of an interested and critical group who plied him with not a few questions, mingled with taunts. It was a strange sight to see the simple villager, new in his faith in the Christ, talking to the group of city-bred men.

Our vision and our hope is that this young man may grow into a strong Christian, receive some simple Bible-training, and go back to work among his own people and lead them to Christ. The need is great and urgent. For the present, however, he is continuing his work as a common laborer here in the city, where at the same time he may receive some simple religious instruction. He is a young man of such transparent spiritual earnestness and singleness of purpose that we believe under the blessing of God he may become a real prophet and spiritual leader among his own people.

May I ask that every reader of his story unite in prayer that he may become the means through which thousands of his fellow-Gonds may be led to Christ. He needs your prayers. May he not fail of the best because of your failure to pray for him! His name is Ram Pershad. Write it down on your prayer-list.

Jubbulpore, C. P., India.

The Every-Member Canvass.

JACKSON STREET CHURCH, MUNCIE, IND.

HORACE G. MURPHY.

In order to understand our situation at the time the canvass was made it is necessary to mention a serious handicap which we encountered. This is not done regretfully—in no other sense was our situation a handicap; in every other sense it was an occasion for joy and thanksgiving.

The Jackson Street Church annually commemorates "Lulu Snyder Day," in honor of our Living-link foreign missionary. Miss Lulu Snyder is one of our own precious girls. She went out from our Mission Study Class to represent us at Nankin, China. On the Sunday nearest the anniversary of her sailing to the foreign field we hold special services, in which her worth to the cause of Christ, both before and after her sailing, is appreciatively remembered, and pledges are given for her support for the current year. Last January on "Lulu Snyder Day" we received pledges amounting to $1,000, subscribed by 201 persons and organizations. So on April 19th, the day of our Every-Member Canvass, we felt a handicap in two ways:

First—The appeal for Foreign Missions was absent, thus lessening the attractiveness and sentiment which would otherwise have been inseparable from the canvass, and which, in our case, would have been very much intensified on account of Miss Snyder's relation to the church.

Second—It lessened the amount available for pledges, because the members of the congregation who give easily and liberally to missions had already given in their usual and generous fashion.

By another year we hope to have our Every-Member Canvass conducted on "Lulu Snyder Day," so as to unite all of the appeals and agencies that work together for the success of the canvass.

The taking of pledges lasted but a few hours Sunday afternoon. In spite of the foreign handicap we realized more than $1,200 in good substantial pledges, to be paid to the missionary treasurer on a weekly basis through the duplex envelope, for the use and benefit of the other several missionary opportunities, thus making a total missionary budget of upward of $2,200. This sum was subscribed by five hundred members.

The campaign was managed by the minister, F. E. Smith, assisted by the Committee on Missions and Benevolences, consisting of five members. About three weeks before the day of canvass a luncheon was given by the committee, to which 150 prospective solicitors were invited. Following the luncheon, a very carefully prepared program was carried out. The minister and certain members of the committee very clearly and concisely explained the nature of our budget plan, which is related to that adopted at Toronto in the report of the Budget Committee of the General Convention. Each of the missionary open doors, or opportunities, of the congregation was explained so that the solicitors might be more thoroughly prepared to explain every feature and answer any questions.

Another meeting was held Friday evening, next preceding the Sunday when the work was prosecuted. At this meeting some additional solicitors were called in and the nature of the campaign more fully explained. To illustrate the method of approach and the most tactful way of answering questions raised by the members when solicited, a typical canvass was conducted, which was delightfully entertaining and instructive.

In the meantime cards containing the names and addresses of the church membership had been prepared. Our community has long been divided into six elders' districts, one for each elder, and these cards were grouped according to the districts. The solicitors were then divided into six groups, and a captain chosen to manage each group. They went out on the canvass two by two. Automobiles had been provided, so that in most cases each pair of solicitors was provided with a machine and chauffeur. For two weeks preceding the canvass, both in the bulletin and by announcement from the pulpit, the members of the congregation had been urged to remain at their homes on the Sunday afternoon of the canvass. A carefully prepared letter, touching the missionary obligations of the church and the nature and purpose of the canvass, together with a folder explaining each of the missionary open doors of the Brotherhood, had been previously mailed to each member of the congregation.

At the Sunday morning service of the day of canvass the minister commissioned the solicitors in a most beautiful and impressive way. It was a solemn service and deeply affected not only those commissioned, but also the congregation as well. Every one felt that the church as a whole had undertaken something vitally important, and that its good name and standing before God depended upon the success of the canvass.

At two o'clock the machines, each bearing a pair of solicitors, began their speed to the several homes of the congregation. At the night service each captain had collected the pledges procured by the solicitors in his district, and as the minister called the roll each district reported, with the total result as above stated.

The raising of this neat sum of money was not the only effect of the canvass. We count the educational feature quite

as important as was the actual taking of pledges. In the first place, the campaign gave the minister and Missionary Committee an opportunity to instruct and drill the largest possible number of persons to undertake a special missionary task. It offered an opportunity to send out literature of suitable character and quality to the congregation, with the assurance that it would be read. It opened the way to instruct every member of the congregation personally as to our several missionary needs, and the Scriptural obligation resting upon the church membership to meet those needs. If there were any who were formerly indifferent to their missionary obligations, it is to be hoped that in the future they will not sustain their former attitude toward world-wide evangelization.

The Drum Tower Christian Hospital.

W. E. MACKLIN, M. D.

THE UNIVERSITY OF NANKING MEDICAL SCHOOL.

This hospital was opened over twenty years ago, and although it was only a pioneer work, and the equipment and finances rather meager, and only one doctor in charge, yet it has, I think, filled a niche in the mission work in China.

The hospital has cared for all classes of people, from viceroys and generals to the beggar in the street. "Above with princes and beggars to associate, and below to walk with beggars," is a good motto not only for the doctors, but for ordinary Christians. The Christian Hospital has especially cared for the poor from the very beginning. The first poor "Lazarus" was taken up off the street over twenty-five years ago, before we had a hospital or dispensary, and we even had three leper paupers before the main hospital was built.

We have always had one ward, or more, for the very poor, and up to the last few years before my health failed all the funds for this work were collected on the field. The rich Chinese respond readily to appeals for the poor. The three acres of land, on the east side of the road, were given by a rich Hankow merchant, also one of the little isolation hospitals. The other isolation hospital was also given by a rich friend, for the poor.

When the poor are over their diseases, and merely able to get about, they are too weak to work; so I have gradually evolved a sanitarium in the shape of a vegetable and flower garden. When able to crawl about, the convalescent patient is sent out into the garden to do light work, such as weeding, etc. Gradually the fresh air, sunshine, and exercise do their work, the poor fellow is restored to health, and able to earn his livelihood. The whole progress from sickness, poverty, and misery to health and happiness gives more joy to the physician than any other part of his work. It is also more Christlike than any other part of the missionary work. The thirsty, hungry, sick, and needy are cared for. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." It may be very little, but there is a reward for even a cup of cold water in His name.

Another advantage is that the loafer and good-for-nothing leaves when he finds he is expected to work. The bulk of those cared for are good, hard-working people, who only need a chance to make men of themselves.

During the first and second revolutions there was a great deal of Red Cross work done in the hospital. This is much easier work than that among the poor; not because the soldiers are more deserving, but because there is more glamour about caring for a military man than for a destitute workingman. The money, therefore, is more easily secured. I think I would prefer to do Red Cross work during a siege, with the cannon

thundering around, than care for a regular hospital with insufficient funds to run it.

If good and efficient work is being done in a mission hospital, the funds are forthcoming; but for a few years my health has not been good, and I was not always able to be on the job. With a number of good physicians and surgeons there should be no difficulty in financing the Union Hospital, from both the home and the field ends. A merely pioneer hospital has done its work for Nanking, so seeing the signs of the time I was well pleased to pass on my hospital to the Union Medical School. Now we can hope for a scientific, up-to-date hospital, a model for other cities.

To be more precise about the history of the hospital: I opened a dispensary in 1888 at Tung Pai Leu, in the south part of the city, and by 1890 I had secured the property on South Gate Street and opened a dispensary there, and taken in some in-patients. In 1890 I put up a Chinese building for a hospital at the Drum Tower, after having run a dispensary for some time in this locality.

At our General Convention at Allegheny, in 1891, F. E. Meigs made a strong appeal and raised money to build a hospital. The money was raised in the name of O. A. Burgess, A. M. Atkinson, of Indiana, heading the subscription with $1,000. It was proposed to call the hospital after the name of O. A. Burgess, but I preferred to call it "The Christian Hospital." The hospital was finished in 1892. On account of the lay of the land there was a basement, which served for many years as a ward for the poor till Mr. King came to my rescue and bought the land on the east of the road for expansion.

The University people tell me there is some hesitation in giving to the University, as all the gifts are from home, and that the Chinese do not respond. I should think it would be possible to write an appeal for a hospital and say that the Chinese have given three acres of land and two isolation hospitals. This should get us money for a large building.

There will be no advantage in describing a lot of cases that have come to the hospital, as they are the same that come to all mission hospitals. We have made a great many friends by the hospital work. I was called in consultation to see the son of Viceroy Cheu Foo, and though it was a hopeless case of ascites, yet the viceroy was afterwards a friend and gave money to the hospital, and read literature that I gave him. He was a student of the Bible and knew the history of Jesus, and even wrote a life of Christ. A certain Mr. Chen, tea merchant, was stabbed in the neck and nearly bled to death. Careful nursing brought him through. He gave a tablet and money to the hospital, and comes to see us each year. He is a most grateful patient.

The Red Cross work in the two sieges has made a great deal of good feeling for the hospital. We should make use of this good feeling toward the hospital to influence the people for the gospel.

The Winning of Filipino Women and Girls.

SYLVIA SIEGFRIED.

Women of all nations are less easily influenced than are men. They are loath to give up the old, and will not do so till the new has been proven beyond a doubt to them to be the better.

If we go into the old Catholic churches to-day we find few men; the greater number by far of the worshipers are women. Few indeed of the Filipino men now confess their sins to the priest, but the confessional has a great hold upon the women. The old superstitions, most of which are in some way connected with the doctrines of the church, have long since been given up by the majority of the men, but are clung to tenaciously by the women. In the matter of dress the majority of the men of the Islands have years ago given up the native costume, but the women still don the costumes of their grandmothers' grandmothers. In the early days, when young people who stood at the head of their classes were sent to America by the gov-

ernment to complete their study, the young women were all sent to convents, while the young men were sent to our best State universities or Eastern schools. The "sisters" of the convents instructed their Filipino students carefully that they cling always to their native costumes. Of course, having broken with the old in one particular, it would be much easier to do so in other things.

Priests are frequently heard to say that the pre-eminent place which the Virgin Mary holds in their worship especially commends it to women. Mary is worshiped as the "eternal virgin," "the gate of heaven," and the "mother of God." Almost no home is without an image of her, and nearly every woman wears a charm of the Virgin and the "sacred heart" of Jesus about her neck.

Owing to these reasons, then, the winning of women converts in the Philippine field has been more difficult than the winning of men. So great has been the difference that in Vigan, the strongest center of Romanism, F. M. Rains was so impressed with it on his visit to us three years ago that in writing of our work and showing the pictures of our Vigan chapel he labeled it "Men's Church of Christ," Vigan, P. I.

The women, however, are being won. Some of our first women converts uttered strong protests when their husbands became Christians—some even threatening to separate from them, but on seeing the different life the husband led afterwards, the wife was constrained to follow his example.

Some who have been afraid to come to the Protestant services themselves, have permitted their children to come to the Sunday-school, and on seeing that there they learn lessons that are very valuable to them, the parents too are led to come, perhaps irregularly at first, and then later on are won for Christ.

The cottage prayer and evangelistic services held in the homes commonly of non-Christians every Monday evening have been an important feature of our work and very helpful in reaching the Filipino women. Many stories have been told of them of the terrible doctrines we proclaim, and on hearing the sermons, the testimony, and the prayers offered, they are impressed with the fact that Protestants are not as they had been taught to believe, and so they are led to accept the doctrine we proclaim.

But we could not hope to win them in great numbers until we began some special work for them. We are in great need of a school for the training of young women workers. As we had none we had to be content with Bible institutes, which we have held during a month or so at stated periods for more than two years. Of the young women sent by the churches to our first institute, a few were not Christians. As is always the case when we get a person to really study the Bible, they soon wanted to accept Christianity. Special stress was laid upon what such a step would mean to them; that every Christian must be active in the service. And those young women haven't disappointed us. They have gone back to their home towns, have entered homes, telling the mothers and children of the purer living the Christ demands of them, and thus have been able to win many.

Every girl studying in these institutes is required to do personal work as a part of her training. This work consists in enrolling pupils and teaching Bible classes, calling in homes and explaining Scripture pasages, street preaching, and general church work. So besides the service these girls have rendered in their home churches, many of them have been sent as Bible women to other towns. Two of them were sent last year to a town that we had not been able to enter with our work. There was one man in the town that had been converted in another town, but being weak in faith when he came there, he was not able to endure the persecution and had become a backslider. The young women were able to bring this man back, and several others were soon baptized. As a result the church started there is pleading that

an evangelist be sent them for all the time..

Two others were sent to one of the wickedest towns we have. When they preached on the streets the people would say that they liked to hear the gospel, but that to live up to those ideals of purity, sanctity of the home, and truth, such a thing would be impossible. The leaven is still at work there. May God grant that it continue till the whole is leavened!

Another young woman has been training the young women of one of the towns where our work has been recently established, that they may teach Bible classes.

The real way to win the women of the Philippine Islands to gospel Christianity is to establish a strong work for them by training them for a period of time, and then they may go out and win others in a geometric progression. To do this we need a college building, where the young women may live, and classrooms for the school-work. We owe it to the young women themselves; we owe it to the young men preparing for the ministry, who need Christian-trained wives to help them in the Lord's work; we owe it to the Kingdom that those who work in it may have the best possible training. Are there not those who will rally to this important work and give unto the Lord that this school for women may be established soon?

Laoag, P. I.

The Larger Gifts.

SECRETARY BERT WILSON

The time has come among us when our Foreign Society should expect and receive much larger individual gifts than ever before.

1. We have the money. Our people are no longer feeble folk. Out of the pioneer days of poverty and privation we have grown into a thrifty and wealthy people. In one Indiana county there are sixteen Christian churches, and the members of these churches own one-half of all the rich land in that county. In a list of about twenty-five members of the Christian church in Texas a native Texan said at least eight or ten of them were millionaires, several were worth a half million, and no one of the twenty-five was rated at less than a quarter million. We hear of quite a number of our people who have incomes of from $10,000 up to an income much larger than that of the President of the United States. There are several estates producing an income of more than $100,000 per year. It is a very rare thing to find a church of any size in which there is not one or more individuals who are worth from $50,000 to $100,000. Is it not reasonable to expect large gifts from such individuals?

2. These wealthy members, having made their money through individual or family effort, want opportunity to dispense their larger benevolences individually, instead of through the local church. We seldom hear of a man giving even $500 or $1,000 to the local offerings. Yet many are willing to give $5,000 to $10,000 to some special worthy cause. Hence the way should always be open for large individual giving, in addition to the regular missionary offerings of the church.

3. The spiritual significance to the giver. Many a man has saved his own religious life by investing a large sum in the Lord's work. To fight the battle against selfishness and greed, and win out, and actually give away thousands of hard-earned dollars, is an achievement well worth while. It saves the giver as well as those to whom it is administered. Many men need the saving grace of large giving. Such a young man, growing rapidly wealthy, recently made such a fight. He wrestled with the angel (?) for three days, but he came out victor and made a gift of $5,000 to world-evangelization. He then became an apostle to his own father. He traveled forty miles to his old

home and assisted his father to see his high duty of making a gift of $25,000. The young man said it was the greatest spiritual experience of his life.

4. Large gifts by some will influence others. A gift of $1,000 can call out $10,000 from others. The example of the first gift among us of $5,000 to Foreign Missions has without doubt been worth $50,000 to the Society. It is Scriptural to provoke one another to good works.

5. Our work can not succeed without these large gifts. Last year the individual gifts to the Foreign Society totaled almost as much as the receipts from the churches. It would be a calamity to our work if the individual giving should be decreased. It remains for others to increase the splendid amounts already being given. It is not too much to expect that the individual gifts for Foreign Missions will amount to $250,000 per year within the next five years.

6. The signs of the times are bright with promise. Already we are talking in the language of millions. Our vocabulary is enriched with great words of optimism, faith, and achievement. It is perfectly proper for the widow to cast in her mite, but not so the millionaire. The age is the wealthiest in the world's history. The increase of wealth is unparalleled. Reliable statistics tell us that 90% of our wealth has been produced since 1850. The daily increase of wealth during the first ten years of the twentieth century was twice as great as the preceding decade. The Christian people of this age have it within their power to furnish the money for sending the gospel to every living man during this generation. And the doors of the world are wide open. Never were the opportunities so great. Never would a dollar go so far. Never were our people so able and willing to do great things for the Kingdom. The present day is the greatest day. But this is only the beginning. The next few years have still greater things in store for us. May the Lord open our eyes that we may see, and our hearts that we may give!

Lincoln, Neb.

CUBAN SUNDAY-SCHOOL CLASS.

They are called "Cuban Sunshine." The Sunday-school work is one of the most important departments in the foreign field as it is in the homeland.

Biographical Sketches of Our Missionaries.

DR. AND MRS. C. C. DRUMMOND.

[Editor's Note.—It is our purpose to give brief biographical sketches of our missionaries. These will appear month by month. There is a growing demand for such information. Our chief regret is that the limits of our space enforce the greatest brevity.]

This excellent missionary is one of the most useful men the Foreign Society has ever been fortunate enough to appoint and support. Quiet, industrious, persistent, good-humored, a lover of men, tactful, he is honored and loved by all his associates and all who come to know him. There is nothing spectacular about his work. Dr. Drummond is quiet in all he does to almost absolute diffidence. However, he is an inspiring speaker and his Christian influence is strong and permanent.

Dr. Drummond was born at Mt. Pleasant, Iowa, February 15, 1874, and is therefore now in the noon-day of his usefulness. On February 24, 1894, he was baptized. After graduating from the high school at Arapahoe, Neb., he entered Cotner University, where he took the M. D. degree in 1896. His college record was a most creditable one. While on furlough in 1906 he took the A. B. degree from the same institution. He is proud of his alma mater.

There was a healthy missionary atmosphere in Cotner University, and he came to feel it his duty to give himself to the foreign field as a medical missionary; that is, he would go out as a preacher of the gospel and use his skill in healing the bodies of men to break down prejudice and win them for our Lord. Medical missions are not an end, but only a means.

Dr. Drummond was married to Miss Elizabeth M. Iiams, of Lincoln, Neb., August 24, 1897. This excellent young woman was born near Lincoln, August 24, 1873, and married on her twenty-fourth birthday. She was baptized in March, 1892. After taking a course in the public schools it was her good fortune to matriculate in Cotner University also.

Soon after their marriage they set sail for India and reached that land November 15, 1897. This was a marvelous change for the bride and bridegroom. They were in a new world. At first, of course, the hearts of the young missionaries longed for America. All about them were heathen temples, and everywhere strange rites and odd customs. The people were different in their appearance, their language, their habits. They missed the Christian institutions of the homeland, and above all they missed the cordial Christian greetings and fellowship that was so pronounced at Cotner.

The first baptisms Dr. Drummond recorded are under date of June 16, 1902. There were two. He may have baptized others and at an earlier date, but of these he has no memory or record.

Dr. Drummond has given himself faithfully to the important hospital at Harda. The building that he used was small, but the work has been large. Its evangelistic influence has been very useful. About 13,300 patients have been treated annually since he opened the work, and it is important to remember that the gospel is preached every day in that hospital in connection with the medical service. The Scriptures are read to the patients. They are interpreted to crowds of people, and they are exhorted to repentance and obedience for the remission of sins. The splendid new hospital is now about completed, and even greater things may be expected. Its usefulness will be felt in a large district of country.

Mrs. Drummond has faithfully seconded all of the labors and plans of her husband. She has done all in her power. Poor health part of the time has been a limitation, but her life and influence have been most helpful.

The growth of the missionary is one of the encouraging features of his high calling and one that marks distinctly the divine approval. Many a young man goes forth without a special promise of any very great things in the Kingdom of God. The missionary is isolated from his brethren and from libraries and churches, and many would expect him to attain only comparatively small advance in knowledge and in usefulness. The opposite proves true in most cases. The missionaries grow in faith and knowledge and devotion. They come to see the world in a larger way. They learn to interpret the promises of the gospel to include all men. They give themselves to their one task, and they come to be giants in the land.

This missionary family is blessed with four children—Donald Lloyd, Lois Maud, Clarence Iiams, and Helen Elizabeth.

AMONG OUR MISSIONARIES.

Briefs from the Workers.

Miss Lavenia Oldham, Tokyo, Japan, reports four baptisms recently.

Dr. W. E. Macklin and family, of China, are visiting the churches in Australia.

Miss Bertha Clawson reports a number of additions at Takinogawa, Tokyo, Japan.

H. A. Eicher, of Harda, India, reports the new hospital building as practically finished.

C. E. Benlehr is doing excellent service in superintending the new buildings at Mungeli.

There were 176 baptisms at Monieka, Africa, last year, and the native Christians gave $200.

Dr. G. E. Miller and wife sail from New York, October 3d, in the S. S. *George Washington* for India.

Mrs. Dr. C. C. Drummond, with her daughters, Lois and Helen, visited her parents in Oregon in July last.

Mrs. Dr. Paul Wakefield, Luchowfu, China, is enjoying a visit from her parents, Dr. V. T. Lindsay and wife, of Springfield, Illinois.

Miss Josepha Franklin reports the work in Mungeli, India, as very promising. She is of the opinion that there should be two families and two single women at that station.

Dr. Mary T. McGavran writes that Damoh is having hard times now. Water is scarce and cholera is bad, not only in the city, but over most of the district.

O. J. Grainger has been dividing his time between Mungeli and Jubbulpore, owing to Mrs. George W. Brown's illness and Dr. Brown's enforced absence from Jubbulpore.

It has been another year of large growth at Lotumbe Station, Congo. There have been 388 baptisms. The church now numbers 922. This is a growth of thirty-six per cent.

Dr. L. F. Jaggard, medical missionary at Monieka, Africa, received $1,200 last year from all sources for the expansion of the work on the field. This came through his medical services.

The missionaries in the Philippine Islands are greatly rejoiced over the fact that the Philippine Assembly has granted the sum of $3,000 for the purpose of helping take care of the sick and the needy poor of the Laoag District. This was a surprise and was done without any solicitation on the part of the missionaries.

"I believe that people in the homeland do not realize the great need of workers on the foreign field, but how can they be made to realize it? Surely enough money could be raised to send the few who are willing to go, if those who have money could be reached and made to realize their duty."—Mrs. J. E. Moody, Landour, India.

Letters from the Field.

AFRICA.

PIONEERING ON THE CONGO.

CHAS. P. HEDGES.

After some weeks have passed, since our itinerary, I want to tell you about our trip through Longa's back country. Longa has a good back country to visit; that is, it is comparatively easy to get to. There are lots of villages there, from scores to hundreds of people in each. There is sin in its savage nakedness. One does not look for refined sin like one sees in polite society. Lying and stealing are among the least sins, if one sin is less than another. Yet these people are capable of giving up all this when they see that there is really something better.

THE DISTRICT.

Imagine a district as large as Rhode Island. What a responsibility is upon us! Humanity alone is insufficient to bear it. God must carry it for us. That one thought

impressed me more than any other on our march. Out in the wilds, through the jungles, in the hot sunshine, in the cool palm groves, through the dark, damp mossy forests, crossing streams, walking poles, wading the clear, sparkling brooks, slushing through the mire, sinking into the mud, we always felt God's presence with us. Our carriers were happy and eager. We had good and quiet audiences everywhere. At many places we spoke several times. And what was pleasing, too, was that we got good crowds in spite of the fact that we had no magic lantern along with us.

More Evangelists Needed.

Another thing that was impressed on me is that it is hard for these people to turn from their life and home, leave it all, and to go into something strange and to them uncertain. I appreciate more than ever these hardy men and women who are apart trying something better. God bless them!

Oh, how I did dislike to go into a village where we had no evangelist and knew that we could leave them none, and hear them beg and beg for teachers. I felt like I do when a very sick man comes to me and I have nothing for him.

We had a very happy thirty days on the march. We saw several thousand people, and most of them heard the gospel. Many wanted to come to Longa with us, and some did come. We freed two slaves and helped several women flee their polygamous bondage. We helped adjust many matters that were troubling the evangelists, and we made friends with many chiefs and elders. They will not persecute so much the tender babes in Christ, nor forbid them to come to us.

But above all else we saw the country and its appalling need. We saw the people, and they saw us. We were pleased, and so were they—but for different reasons.

Saw Zaccheus.

I saw a Zaccheus. And I saw him on several occasions. Once, while we were showing some large Sunday-school pictures, a little man climbed up a tree to see the better. On another occasion I saw one in a tree while we were visiting, with a large crowd around us. On another occasion two climbed up a tree and looked over the heads of many to watch us eat. Were these as sincere as the first Zaccheus? Perhaps so, in their way. May God grant that they will soon come down and receive their Master into their heart's home!

I said I very much dislike to go through a village where I can leave no teacher. I was tricked into going through one such. The road to a certain village where we had an evangelist lay through a swamp and partly along a creek bottom. One pretended to direct us to a better road, where we

A picture of our African missionaries taken just before the death of Ray Eldred. Back row, left to right: E. R. Moon, Dr. L. F. Jaggard, H. C. Hobgood, Mrs. Jaggard, W. R. Holder, Edna Eck, and Ray Eldred. Front row, left to right: C. P. Hedges, Mrs. Hedges, Mrs. Moon, Mrs. Hensey, Miss Edith Apperson, and A. F. Hensey.

could walk poles instead of wading through the mire. I gave the order for the shorter road through the swamp, but soon found myself walking poles and going in the direction that I had not ordered. I scolded no one, but trudged on and found plenty of water to wade through in spite of my malinformant saying that we were going a good road. Mr. Johnston had gone on ahead. We soon saw houses through the trees and palms, and our man announced that that was his home. We heard the roar of shouting, and soon a hundred or more came out to us. We came to a shady place and began to sing. I told the Old Story with as much earnestness as I had ever done before. Two of the native preachers gave talks following me, then the village elders asked to be heard. They gave a long talk asking for evangelists and telling why we should let them have one. We had to tell them that we could not let them have a man, for we were not able to, even if we did have a man equipped to go. Then they asked us to remain over for a week with them. We had to refuse. Then they began to discuss the possibility of compelling us to stay. But when we told them that part of our party had gone on before with Mr. Johnston, they gave up that plan and we bade them farewell. Iyökö, Iyökö, if you are indeed truly in earnest, God's messengers will come to you with the Old, Old Story!

We passed Iyökö by; we passed many villages by: we had to. We passed many where they begged for teachers. But we had to go on our way. How it hurt to pass these by saying, "We have the gospel, but you must come after us; send some of your wise young men to Longa to learn, so they can return and teach you!" Our Master said, "Go into all the world," but we can not go; he said, "Teach them," and we can not teach them if we do not go. But our trip did much good. Our work is more firmly established and we have a number of young men who came to Longa with us.

My, but we were happy as we came out of the swamp and in our soggy clothes greeted our wives! How we enjoyed that noon-day meal that they had just prepared! This was my first real itinerating trip into the interior, and I think that it did me as much good as it did the work.

Canoe Trip.

We have not visited the Bolingo outposts yet; we hope to go there next week. It will be a canoe trip. We are not well prepared for this trip either. We should have a steel boat, but instead we have three small canoes, and very unsteady ones at that. I hope that we shall be given a steel boat this coming year, for we need it so much. If it were not that our work is in a very bad condition over there, I think that I would be in favor of putting this trip off a little longer.

I am glad to say that the total number of baptisms at all of our stations for the year ending April 30th was 1,034, and the total native offering was $1,180.49. All the other stations showed a good gain, but Longa lost in membership as well as in offerings. We baptized 46, and our offering was $78.21. The first monthly offering for this new year was over nine dollars, so I expect a big gain this year over the last. Our envelope system is helping a whole lot to get every one to give. Some bring up gifts exceedingly small, but they bring up something.

West Central Africa.

TIBET.

MRS. A. L. SHELTON.

The month of May is about to fly away and my letter to you is not written. It is most beautiful here now, only a little snow to be seen on the mountains, the trees green, and flowers of all kinds, colors, and descriptions over the mountain sides. Situation up to date as follows: Dr. and Mrs. Hardy and ourselves here, and expect the Ogden and Baker families the first week in June, as they are in Yachon now. We will be glad to see them and feel that we can go on once more and see poor old Batang with its trees all gone and our forlorn little houses. But never mind as long as we are all here and well, we can do very well and nothing seems hardship. Dr. and Mrs. Hardy are busy learning to speak Tibetan. Doris, Dorothy, and I have school every morning, and soon we will have little Ruth Ogden with us, and that will be fine for us all. Dr. Shelton is busy every morning from eight o'clock until twelve at the street dispensary, and studies in the afternoon with his Tibetan teacher.

A Sad Incident.

A little incident happened here not long ago that saddened us all and made us feel angry, too. One of the Christian evangelists employed in the mission station located here and is married to a girl who was six years in a mission school in Chentu, both Christians, had a beautiful little girl born to them, and it seemed to be starting life under better circumstances than most of them do. One day he came to the dispensary and said the baby was vomiting a lot. Dr. Shelton asked if it seemed ill or feverish or cried.

No, it was fine and slept and never cried, but just threw up its milk all over itself. He was told that it was only nature's way to relieve an overloaded stomach and was all right. But they were not satisfied; so the wife's older sister said she would stop the vomiting. One morning before breakfast the father came and asked Dr. Shelton to come and see the baby, as it did n't seem to have any life. He went, and it was dead. Nothing seemed to have been the matter. In a few days the father told us that the older sister had fed it—a baby one month old—the broth of a scorpion!

Gold Diggers.

Perhaps you will remember a former letter where a man was to have his feet taken off. He has been sent home. Another one had his feet taken off and was sent fifteen days to his home. Another, with fingers removed, was sent twenty-five days to his dwelling place. Those who are able to pay are charged for operations and medicine, and the money used to feed the poor fellows who have nothing and to send them to their homes. Most of these are soldiers, or gold diggers who failed to find gold and start home over the mountains and spend the night in a snowstorm, with no shelter, and when frost-bitten do not know how to care for themselves by thawing with snow, but rush to the fire as soon as they find one. On the mountains a man was getting out rock when a stone rolled down and struck his thigh. He had to be taken across by a rope bridge, which means putting a leg through a ring and being *pulled* over. A Lama and his niece came seven days' journey for an operation on her eyes. Another man had to have his foot removed and have a wooden *something* in its place, so the days go on, and between these kind of things plenty of santonine and calomel finds duties to perform.

Varied Experiences.

It is very dry here now, and out in the field were two Lamas sitting at a little table reading prayers for rain. Dr. Shelton saw them in the morning, and when he returned in the evening they were still reading. He asked if they were making it go, and they said, "O, yes; do n't you see we have it all clouded over?" But the rain did n't come that night.

This week a woman took opium because her mother-in-law had scolded her, but a couple of apomorphine tablets brought her back to the realities of life. One evening three Tibetans came in very much excited and wanted Dr. Shelton to go and see a man, a Tibetan, who had tried to kill himself. He had taken a long arrow-shaped needle used for sewing skins about tea and boxes for going to the interior, and jabbed it into his breast, where it struck a bone; so that would n't do, and he struck himself again in the abdomen. His wife pulled it out, and then they came for help. No clean

Heathen Temple Near Yachen, West China.
Sent by Mrs. Dr. A. L. Shelton. See her letter.

place was to be had, so some of my sheets were taken over and used. (Bless the lady who gave me some extra ones!) Dr. Hardy and Dr. Shelton went to work to see where the needle had gone. Luckily it had not cut into the stomach or intestines, but only in the abdomen wall, and though he fought everything that evening, he the next morning pleaded to be saved and said he knew absolutely nothing of what he had done the evening before. All because his wife asked for some money!

Tachienlu, West China.

JAPAN.

NOTES.

BERTHA CLAWSON.

Work on the handsome new building for Music and Home Economics is progressing rapidly. We hope to dedicate in October.

A union evangelistic service of both schools was held recently when nine students decided definitely for Christ and thirty-five enrolled as inquirers. The work is great! Never better.

Miss Edith Parker, Takinogawa, Tokyo, Japan: "Our week at the Taisho exhibition was most inspiring. The work had been well planned and every Japanese worker came up with his or her part. The Federated Missions put up a small building, seating about 100, with a room upstairs for those wanting to hear more definitely. In the seven days there were 10,332 people who came in and listened to one or more talks, and 263 people went upstairs and registered as inquirers. More than 160,000 tracts were given out and hundreds of New Testaments were sold. The prayer-meetings held before and after this week of special evangelistic meetings has meant much to us all. Our churches in Tokyo and Takinogawa are deeply stirred and we are looking for great results.

THE JAPANESE ANNUAL CONVENTIONS.

F. E. HAGIN.

The annual convention of the Japanese Christians was held in Tokyo the first week in April. There was a good attendance and much interest was manifested in the problem of self-support. Some of the younger ministers spoke out boldly and in a spirit that gives promise of a radical advance. The meetings were at Drake Bible College, and visiting preachers and delegates were domiciled in the Boys' Dormitory, which has been thoroughly repaired. The grounds of our boys' school have no equal in the beautiful display of trees and flowering shrubs. The walks have been improved by placing stone slabs in the middle of the roads, so that now one can walk even in rainy weather and not be enmeshed in mud. A very striking thing of the convention was the goodly number of students in attendance, both from our boys' school and girls' school. There were present eleven preachers who have graduated from the Bible School. So we have made a big step in advance. It was not so many years ago that we had neither school. Another thing that must have impressed the missionaries was the absence of faces who used to be in Japan, who used to bear their burdens of missionary endeavor. The convention reached the climax of interest in the discussion of a more aggressive evangelistic campaign. Our preacher said if they could not raise a certain sum of money to propagate the gospel, they had better quit the business. A resolution was pressed to raise $500 from the Japanese Christians and to urge the mission to appropriate a large sum for evangelistic work.

Tokyo.

AN EARTHQUAKE.

C. F. MC CALL.

This being the year of the tiger, due calamities were prophesied. The prophecies have been fulfilled, too. Man as well as nature has been in a state of unrest. Riots, overthrow of cabinets, famine in the north, volcano in the south, and last but not least, as far as we were concerned, was the earthquake of March 15th.

Some who hear of earthquakes may wish to experience the thrill, but none who have been where the earth actually shakes good and hard desire a repetition of the experience.

It came about five o'clock in the morning. My wife had just been up to see about the children. I was asleep, but when the house began to rock like a ship we were both up in a moment. I had heard that the doors must be opened at once, lest they become fast and thus confine us within the house. My wife ran for the children. I soon joined her, but by the time we reached the first floor all was over, so it was hardly necessary to go outside. The Japanese sliding-doors all fell out and so confused the servants that they did not get out of their room at all. There was a general confusion not only in our home, but in every home in

JAPANESE ANNUAL CONVENTION.

This is a fine group of Japanese Christian workers. Some of the missionaries are in their midst. C. E. Robinson is standing near the left on the highest point. The next American is C. F. McCall. And the next standing in the rear is W. H. Erskine. President R. D. McCoy, Mrs. F. E. Hagin, and Miss Mary F. Lediard are in the second row from the front, to the right. Some of these Japanese evangelists are strong preachers. All of them are faithful. The Japanese women are coming to be more and more active in the work.

Akita, and worse than confusion in many, fifteen miles south, where the center was.

One can imagine that the little squirrel is greatly surprised and badly shaken up when his home comes tumbling down with a crash at the hands of the hunter. We felt just as weak and helpless in the wake of such awful power.

Kowakube, a village in the mountains south of here, seemed to be the center. There were about a hundred houses in this village, and not more than a half dozen were left standing intact. Most of them fell, the lower part crushing down and leaving the roof in almost perfect shape. The supporting timbers being small and the thatched roof being very heavy because of age and rain, the house could not sway back and forth, so gave way at once. In this village twenty-nine people lost their lives. The schoolhouse having a lighter, shingle roof, it did not fall, though it was badly broken. This building was turned into a hospital, in which the sick and wounded were treated by Red Cross doctors and nurses who went at once from Akita to the districts that suffered most. There were no streets left in this village—broken-down houses covered the ground everywhere. There were no smiles, either, in this sad village the day we visited it. Many of the poor, dear people dug doors in the roof and used it as shelter from the cold. Most every yard had a temporary house built of poles covered with straw mats, because of the nasty quivers that continued for several days.

Many pathetic stories are told of the sacrifice of loved ones for those who were dear to them. In those villages where we ascertained the names, ages, and other details, one very noticeable fact was the large percentage of women who lost their lives. The village of Omagari reported seven deaths: five mothers, one father, and one daughter.

In one home the daughter had already arisen and was busy preparing breakfast. She could easily have stepped outside and been safe, but her first thought was for her sick mother, to whom she ran to offer help. This daughter's offering was her life, for she was found crushed beneath the fallen home. One mother, the wife of the village schoolmaster, was found dead with her tiny little one safe alive in her arms.

This district being in the edge of the great famine district, outside help was necessary, and we are thankful to say that all necessary help came, and in very good time. One of our Episcopal co-workers, having some funds on hand, helped in burying the dead in giving other immediate relief. Later we were able to give help to many girls in poorer homes, who were being tempted by need to enter a life of shame. The government provided work, and sums came from wealthy Japanese. The Red Cross Society cared for the sick and wounded.

The missionaries were spared for further witness-bearing. Through trials it seems the religious soul of this people is to be aroused. Pray that we, His servants, may be used to gather in an abundant harvest.

Akita, Japan.

DEATH OF YASUKICHI SUTO.

PASTOR OF THE SENDAI CHRISTIAN CHURCH.

This good man passed to his eternal reward June 9th. He was one of the strongest Japanese men we had. He was in the prime of his manhood. Mr. Suto has been related to the work in Sendai since the beginning

of his Christian life. He was baptized there by M. B. Madden in 1899. He did his first preaching in that city. He preached in Akita District for eight years. He came to Sendai in the autumn of 1911. The church loved him and worked earnestly with him. He was successful in all departments of church work. He leaves a wife and two children. A strong man and an efficient worker has fallen.

INDIA.

WATER SCARCITY IN DAMOH.

DAVID RIOCH.

Damoh has to depend on the rainy season for its year's water supply. The amount of rain that fell this past year was less than has ever been known before. In the town there are a number of ponds (talaws) on which the people depend for their water supply. Besides these there are only about twelve wells. This year we have seen both wells and ponds dry that in ordinary years are never without water.

Those ponds that still contain water have become so polluted the people are simply plagued with that most painful and debilitating disease—Guinea worm.

The civil surgeon through the municipal council ordered the people to boil all their water and to refrain from using the water of the ponds for drinking purposes. It was not until cholera broke out and people were dying by the dozen daily that much attention was paid to these orders.

With the ponds empty and others polluted, the water question became very acute. The burden of providing water fell on the municipal council. Every well was inspected, and as soon as one went dry a gang of men was put to work to deepen it.

FOUND WATER.

Back of the town to the west we had a number of wells sunk, and fortunately struck a place where there was abundance of water. However, the great distance from where the majority of people live makes this a very difficult thing for them to carry their water. All day long and most of the night a stream of people can be seen with their water vessels on their heads passing to and fro to the wells.

In our town council meeting one day, as we were devising means to help the people, one of the members, a Hindu gentleman, said: "Damoh has only one thought, one work, and that is to get water; all day and all night the people are at this one work."

IF A GOD, WHY GUNPOWDER?

A very large well in our grain market had gone dry and was being deepened. One evening, the last thing before stopping work, a charge of gunpowder was fired in a hole that had been bored. About three o'clock the next morning a man came, to be the first to secure a little water that had run in during the night. What was his surprise to find abundance of water! Leaving his vessels, he ran to call his friends. Then the people began to come, and ever since, night and day, the well has been surrounded by a glad people. The priest whose temple is quite near gave out the story that Mahadeo (one of the gods) had come in the night and touched the well. On the morning in which the water began to flow, Dr. Mary McGavran, whose hospital is near, having heard of the water, went to see it. A man told her of what the god had done, and the doctor asked him why the god needed to use gunpowder to help him!

In those parts of the town where the cholera was, the municipal council provided the people with good well-water in order to try and prevent the spreading of the terrible disease. The wife of our Boys' Orphanage cow-herder went to town and took cholera, but owing to the prompt treatment given by Dr. McGavran she was saved. We were quite anxious at having the dread plague come so close to our boys. Every precaution was taken, and no further signs of the disease have shown themselves in our midst.

Through parts of the Damoh District famine conditions prevail, and more and more people are receiving relief and are joining the Famine Relief Works. Should this year's rains fail, the distress among the farm community will be very great.

Damoh, India.

AN INDIAN MARRIAGE.

KANCHEDI LAL.*

Sawatal is sixteen miles west of Bilaspur and is an out-station of the Bilaspur Mission. In Sawatal and in the neighboring village of Latta there are forty Christians who came out from among the low-caste (chamars) Hindus. Some of these are earnest Christians and some are nominal; some are in fair circumstances and some are very poor. However, all have improved upon their former condition, especially regarding their spiritual life.

P. A. SHERMAN.

The children of these Christians have advantages their parents never have had, for they are being taught to read and write and are drilled in the Scriptures. In these advantages we put great hope for the future generation of Christians. In 1911 all these children were rustics of the common order,

* Translated by P. A. Sherman.

DAMOH CHRISTIAN CHURCH.

The above is a part of the membership of the Christian Church at Damoh, India. These are all self-supporting Christians. Some are in the employ of the Mission, but many work in the town independent of the Mission. There are no orphan wards in this picture. Many of them are orphan boys and girls who were trained in the Damoh Orphanage and have been married and settled in Damoh. There is a very large Sunday-school in this church. It is inspiring to see the large congregation come into the church building on Sunday morning for the regular service. There are six missionaries sitting in the center of this group. On the left will be observed David Rioch; next, on the left, is W. B. Alexander, and next his wife. Then comes Mrs. C. E. Benlehr, C. E. Benlehr, and Miss Franklin. This is a noble group of missionaries who have seen loyal service and have something to show for their years of toil in that land.

with dirty faces and long, uncombed hair and ill-kept bodies. By the grace of God the whole thing has been changed. The spiritual aspect has also been changed, and in the future these children will become worthy Christians.

It is a great joy to know that when the children come to Sunday-school and church they beg their parents for pice or rice to bring as an offering. They say, "We hear about God in the church, and this is for our good; so why should we not give something for its support?"

At first the Hindus were very much afraid and hated the Christians, but now they have become good friends and honor the work of the Christians. The spirit of caste still remains, which tends to keep the two apart.

A Strange Marriage.

Recently an interesting event took place in a village near Sawatal. It was the marriage ceremony of a water-tank. The name of the village was Korali. About five thousand people came to witness the ceremony. The tank was built by the widow of a rich Malguzar in memory of her husband. Just as a boy and girl are married according to Hindu law, so this tank was married. Just as spices and oil are used in preparing the bride and groom for the marriage seven days before the event takes place, so spices and oil were applied to the great timber that was to be placed in the tank as the husband of the tank. When the time came for placing the log in the center of the tank, the priests assembled to read the sacred Hindu books. In compensation they expected large gifts for their services. This log was rubbed with spices and incense, and worshiped by the people who brought gifts of rice and flowers. Worship was conducted at the base and top and middle of the log. Just as the priests ordered the worship, so the people obeyed. There was also another service at the hole dug to receive the log. At the conclusion of this part of the ceremony the man who superintended the work of making the tank and his wife were presented with new clothing throughout. These they donned in the presence of the entire audience. A brass cup and a brass plate, with some silver and gold to the value of perhaps ten or fifteen dollars, were given as an additional present from the widow of the Malguzar.

Wanted More.

To our surprise he rejected this as not being sufficient and demanded more, waving his hands frantically and talking loudly in a very excited manner. If we receive a gift we usually accept it with gratitude, but not so with this man. He was not slow in showing his displeasure at receiving so meager a gift. After awhile he decided to take the gift and be satisfied. He then gave orders that a small silver boat containing small golden fishes be placed in the hole, and broke a cocoanut to conclude this part of the proceedings. Making humble obeisance at the base of the log, he broke another cocoanut. The spirit of sacrifice seemed lacking when he gave the shell to the log and rolled the meat up in his dhoti (loin-cloth) to take home with him to eat. Then began the erecting of this huge timber to its place in the hole. Whenever a hitch occurred in the proceedings another cocoanut was broken to propitiate the gods who were supposed to be giving their help. Of course, in this they were deceived. The breaking of cocoanuts, however, continued until the butt of the log slid into position. During all this time the widow and her family, also the superintendent, stood with hands clasped as in supplication until the work was done.

A Long String.

In conclusion a string was wound around the outside of the tank seven times, a distance of about five miles in all; then they wound a string seven times around the base of the log. The nephew of the widow, who will succeed as Malguzar, with his girl-wife then marched around the log seven times, being bound together by their clothing. This concluded the exercises of the day. The following day the widow gave a feast to all her relatives, and gave presents of cattle, grain, and money to the priests who presided at the ceremony. At the apex of the log a brass ferule, an iron rod bearing a brightly colored flag, and Shiv's trident were placed as decorations. Thus the custom is of marrying a tank in the Chhattisgarh District, Bilaspur.

Bilaspur, C. P., India.

CHINA.

CHINESE CONVENTION OF THE FOREIGN CHRISTIAN MISSION.

ELLIOTT I. OSGOOD.

A Christian convention held in a Confucian temple, and the educated non-Christian community requesting some of the convention speakers to address them in extra meetings in the temple, this ought to be considered as an evidence of some changes taking place in the attitude of Chinese in general toward Christianity.

The convention of the Churches of Christ in China was this year held in Chuchow, Anhwui. From out-stations in the district itself came delegates a hundred strong, representing eighteen points. Added to this were forty more who came from Shanghai, Nantungchow, Nanking, Wuhu, and Luchowfu. There is a local membership connected with the church here of nearly three hundred. The church building was too small for such a convention, and we had the boldness to ask for the use of the Confucian temple, which has a large lecture-hall that has not been used for years. It was granted for our use without a minute's hesitation.

A committee got busy, cleaned up the place, did some whitewashing, and decorated the place. The church was dismantled of its seats and other furniture, and left to become the sleeping place for the delegates. After the lecture-hall had been fitted with a platform and the seats put in order, scrolls pasted on the pillars, and lamps hung from the rafters, it became a new place. Way above the pulpit were the characters, "God of the Highest Heavens" and "Christ Our Savior." They looked strange when we remembered that we were in a Confucian temple.

A dozen hymns had been written in large characters and hung back of the platform. "All hail the power of Jesus' name!" "Bringing in the sheaves," "Alas! and did my Savior bleed," and "Am I a soldier of the Cross?" were easily the favorites and most often sung. A special welcome song had been written by one of the local men and was sung a number of times by the school boys and girls to a well-known Chinese tune.

We have never had such a uniform high order of addresses as we had the privilege of listening to in that Confucian temple. Shi Kwei-biao, our nearly seventy-year-old evangelist, so well known in this part of the Yangtse Valley, easily held his own among the brilliant young speakers. Perhaps the speaker most appreciated by the local educated people who repeatedly attended the sessions was Alexander Lee, who returned a year ago from America, where he had been studying for some years. This consecrated young Chinese gave an address upon evil customs connected with weddings and funerals. The city people who heard him got together and asked that he later address them in a special meeting upon education in America. This was held on Saturday afternoon, when most of the visiting delegates were being piloted up into our nearby hills for a day's outing. The lecture hall was almost entirely filled with non-Christian but well-educated men. The magistrate and other local civil officers came specially to hear the address, and some of them at its close gave short appreciative remarks. One man from the Kiangsu civil governor's yamen, who was visiting the convention, did not hesitate to announce his own belief in Christianity. Mr. Lee was requested by those present to again address them in the same evening upon America's moral standards.

CHUCHOW (CHINA) BRANCH RED CROSS SOCIETY.

It is certainly very encouraging to be able to present the picture of a branch of the Red Cross Society in China. This is a marvelous advance for that land. The missionaries of the Foreign Society are sitting in the center in the second row.

ANNUAL CHINESE CONVENTION OF THE CHURCHES OF CHRIST.

This convention was held in the Confucian Temple in March, 1914, at Chuchow, China. It will be remembered that this is the station where Dr. E. I. Osgood has done such good work in company with W. R. Hunt and others. We have just ground for being proud of this great company of Christian workers. Chuchow is one of our prominent stations in the empire. Near the center of the group may be seen Dr. W. E. Macklin and F. E. Meigs. There are some splendid Chinese preachers.

This convention is only a small measure of the vast work our people have accomplished in the Chinese Empire. We are now in a position to go forward at a much more rapid rate. We have trained and experienced missionaries, churches and chapels, hospitals, colleges, and schools. The work hitherto has been preparatory. We are now ready for an advance movement.

Chuchow is now an important Christian center. It will grow in importance. There are other centers, like Nankin, Wuhu, Luchowfu, Shanghai, and Nantungchow. Others must be planted. The missionaries are anxious to enlarge the work.

Roughly speaking, those who were influenced by the convention could be divided into three classes. There were the non-Christian people, the leaders of whom had kindly granted the use of the Confucian temple. These flocked to the convention in great numbers and not only listened to the addresses, but studied the hymns, scrolls, and reports posted about the walls. That they requested a special meeting for themselves showed how intensely they were interested and moved. Then there were the local Christians, many of them country farmers. The great meeting as well as the great speeches raised their enthusiasm to a high pitch and sent them back to their homes with determination to reach higher levels. Again, there were the visiting delegates from large cities and populous districts. Chuchow is a small city in a thinly populated district. Yet these visiting delegates were deeply stirred by the things they saw of the work being done here. First, fully one-half of the total membership of the churches is to be found in this north-of-the-river district among these same country people. There is no group of wealthy educated literati in the district who would compare with those in regions on all sides of us.

But the Christian community has been able to do one thing; that is, enter into a co-operation with the best men of the city, and through a reform society start a series of practical reforms. Thus there has come about the cleaning of the streets, the building of a proper road, the development of a park, and the setting of a higher moral standard. These were the things which stirred the delegates from the larger cities. They saw the possibilities of social service for their larger centers and also returned to their homes with greater ideals to strive for.

Throughout the convention the delegates showed a spirit that was intensely practical, deeply spiritual, always exalting Christ above all things.

Chuchow, Anwhui.

PHILIPPINE ISLANDS.

DR. C. L. PICKETT.

The Philippine Assembly has recently granted us the sum of $3,000 gold for the purpose of helping us take care of the sick and needy poor of our district and supply them with the proper medicines and hospital care when needed. Without any solicitation on our part our assemblymen from this province introduced the bill asking for double the above amount. In the committee the amount was cut down to its present dimensions, and it passed both the Assembly and the Commission. So far as I know there are

WHERE THE DRINKING WATER OF THE MISSIONARIES COMES FROM IN THE PHILIPPINE ISLANDS.

There are certain ones that carry water. It is carried on the head. The custom in the Philippines is much the same as in India. This is a fair illustration of one phase of the life of the people of the Philippine Islands.

OUR CONGREGATION AT TUE, P. I., AMONG THE PAGANS.

These people belong to the former head-hunters. Their very countenances differentiate them from their unconverted brethren. This church is nearly three days from Vigan. A missionary engaged in work here for Christ would do great things. Why not support a missionary in the Philippine Islands?

BREAKFAST BY A MOUNTAIN STREAM.

This is Dr. L. B. Kline, of Vigan, P. I. He is taking his breakfast by a mountain stream. He is on his way to Tue. The young man with him is an Ilocano helper. Their presence at Tue will be a great inspiration and help to the believers. They are doing pioneer work. They are putting in foundation stones. The number of believers in all that region will multiply. These faithful workers need to be reinforced.

no strings to the matter except that no distinctions or exceptions are to be made on account of the religious beliefs of the people who are in need, a thing which we are always careful to observe anyway. You may be sure that we are rejoicing over this recognition, and especially so as we have been unable to keep even financially during the past two years on account of the increasing amount of pauper and semi-pauper work. At the present time we are owing something like $600 on medicines alone. The appropriation will help us to do a great many very much needed things, and we hope to make it a means of great blessing to our entire province.

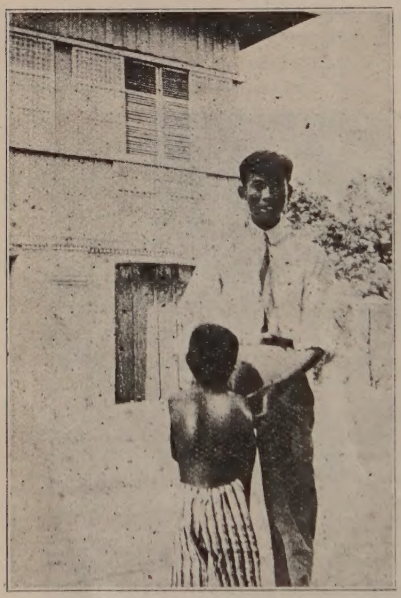
Laoag, P. I.

A MODERN SIMEON.

W. H. HANNA.

On a recent visit to the church in Bunnay, Isabela, I was able to do some house-to-house calling. My guide told me of an old brother who is unable to attend the meetings, so I proposed to visit him. He lives with an aged cousin in a little tumble-down house. Our coming was unannounced. Approaching the open doorway, I was able to see an aged bespectacled man sitting cross-legged on a pillow before a little stool on which was lying an open New Testament in Ilocano and a hymn-book. Though his emaciated limbs refuse to carry him far from his door, and in his one hundred and three years of life he has sinned much, the Lord has left to him his sight and he is able to read with the aid of spectacles. He rejoiced greatly to see me and told me of his delight in reading the Word of God. "I have been a great sinner, but God has been merciful to me. I have repented of my sins and am filling my mind with the words of St. Paul. It will not be long until I am called above, and I want to be ready." It was a divine privilege to speak a few words of counsel to the aged saint, confirm him in the faith, and commend him to the God of all grace.

This man is the fruit of the humble labors of a country deacon. Out here we are criticised because we allow unordained people to administer baptism because they will not know what questions to put to the hearer. It is not infrequent that aged men and women in the Philippines who have lived many decades in the darkness and uncertainty of Romanism find that God gives them light at eventide.



A BOY DISMISSED FROM THE HOSPITAL AT VIGAN, P. I.

The lad was cured after opening and treating two large abscesses on the back, shown in the picture. There was also a third abscess on his leg. The boy is eight years of age. Dr. L. B. Kline is the missionary in charge. He is in great need of a hospital.

THE MARY CHILES HOSPITAL, MANILA, P. I.

The land was bought for this hospital by Dr. W. N. Lemmon, J. B. Daugherty, and Leslie Wolfe, November 7, 1913, and the price paid was $7,000. Work was begun on the building on Thanksgiving Day, November, 1913, and required eight months before occupancy by bed patients.

The building contains a baby ward, an old people's ward, and a general ward and clinic. The materials used in the building came from England, China, Australia, Philippines, and America—four continents and the Philippine Islands.

The medical work at Manila was begun in one room of the mission house, the medicines being placed on one shelf about four feet long. The first patient was one of our Christian evangelists, suffering from tuberculosis.

The hospital work has grown rapidly. There are a number of assistants at the present time. Some of these receive as much as $12.50 per month as salary. About 4,000 patients are treated annually in the hospital.